

[CONFIDENTIAL.]

[No. 21 of 1892.]

REPORT
ON
NATIVE PAPERS
FOR THE

Week ending the 21st May 1892.

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The educational policy of the Bengal Government	...	ib.
Rainfall and scarcity of food and water	...	ib.
Fires within the Cuttack Municipality	...	ib.
Cholera in Balasore town	...	ib.
The Court of Wards' Act Amendment Act	...	ib.
Salaries of inspecting pundits in Orissa	...	ib.

ASSAM PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Fortnightly.</i>				
1	" Ahmadi "	...	...	Tangail, Mymensingh 600
2	" Bankura Darpan "	...	...	Bankura 15th May 1892.
3	" Kaliyuga "	...	...	Calcutta ditto.
4	" Kasipur Nivási "	...	...	Kasipur, Barisál 280
5	" Navamihir "	...	...	Ghatail, Mymensingh 500
6	" Ulubaria Darpan "	...	...	Ulubaria 700
<i>Tri-monthly.</i>				
7	" Hitakari "	...	...	Kushtia 800 11th April and for the month of Baisakh 1299 B. S.
<i>Weekly.</i>				
8	" Bangavási "	...	...	Calcutta 20,000 14th May 1892.
9	" Banganivási "	...	...	Ditto 8,000 13th ditto.
10	" Burdwan Sanjivani "	...	...	Burdwan 335 10th ditto.
11	" Cháruvártá "	...	...	Sherepore, Mymensingh 400 9th ditto.
12	" Dacca Prakásh "	...	...	Dacca 2,200 15th ditto.
13	" Education Gazette "	...	...	Hooghly 825 13th ditto.
14	" Grámvási "	...	...	Ramkristopore, Howrah 1,000 16th ditto.
15	" Hindu Ranjiká "	...	...	Boalia, Rajshahi 212
16	" Hitavádi "	...	...	Calcutta ditto.
17	" Murshidábád Pratinidhi "	...	...	Berhampore ditto.
18	" Navayuga "	...	...	Calcutta 500 12th ditto.
19	" Prakriti "	...	...	Ditto ditto.
20	" Pratikár "	...	...	Berhampore 609 13th ditto.
21	" Prithivi "	...	...	Calcutta ditto.
22	" Rangpur Dikprakásh "	...	...	Kakinia, Rangpur ditto.
23	" Sahachar "	...	...	Calcutta 800-1,000 11th ditto.
24	" Sahayogi "	...	...	Barisál 342
25	" Sakti "	...	...	Dacca ditto.
26	" Samáj-o-Sáhitya "	...	...	Garibpore, Nadia 1,000
27	" Samaya "	...	...	Calcutta 3,000 13th ditto.
28	" Sanjivani "	...	...	Ditto 4,000 14th ditto.
29	" Sansodhini "	...	...	Chittagong ditto.
30	" Sáraswat Patra "	...	...	Dacca 300 14th ditto.
31	" Som Prakásh "	...	...	Calcutta 600 16th ditto.
32	" Srimanta Sadagar "	...	...	Ditto ditto.
33	" Sudhákar "	...	...	Dacca 3,100 13th ditto.
34	" Sulabh Samáchar "	...	...	Ditto ditto.
<i>Daily.</i>				
35	" Banga Vidyá Prakáshiká "	...	...	Calcutta 600 12th to 14th and 16th May 1892.
36	" Bengal Exchange Gazette "	...	...	Ditto 13th, 16th and 18th May 1892.
37	" Dainik-o-Samáchár Chandriká "	...	...	Ditto 1,000 15th to 18th May 1892.
38	" Samvád Prabhákar "	...	...	Ditto 1,500 13th, 14th and 16th to 18th May 1892.
39	" Samvád Purnachandrodaya "	...	...	Ditto ditto ditto
40	" Sulabh Dainik "	...	...	Ditto ditto ditto
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
41	" Dacca Gazette "	...	...	Dacca 16th May 1892.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Date of papers received and examined for the week.
HINDI.				
<i>Monthly.</i>				
42	" Darjeeling Mission ke MÁsik Samáchár Patrika."	Darjeeling	50	12th May 1892.
43	" Kshatriya Patriká "	Patna	250	
<i>Weekly.</i>				
44	" Aryávarta "	Calcutta	750	
45	" Behar Bandhu "	Bankipore	500	5th and 12th May 1892.
46	" Bhárat Mitra "	Calcutta	1,200	12th May 1892.
47	" Champaran Chandrika "	Bettiah	350	
48	" Desí Vyápári "	Calcutta	.....
49	" Hindi Bangavási "	Ditto	.....	2nd ditto.
50	" Sár Sudhánidhi "	Ditto	500	
51	" Uchit Baktá "	Ditto	4,500	
URDU.				
<i>Weekly.</i>				
52	" Al Punch "	Bankipore	.....	2nd ditto.
53	" Anis "	Patna	.....
54	" Calcutta Punch "	Calcutta	.....
55	" Darussaltanat and Urdu Guide "	Ditto	340	12th ditto.
56	" General and Gauhariasfi "	Ditto	.....	16th ditto.
57	" Mehre Monawar "	Muzaffarpur	.....
58	" Raisul-Akhbari-Murshidabad "	Murshidabad	150	
59	" Setare Hind "	Arrah	.....
URIYA.				
<i>Monthly.</i>				
60	" Asha "	Cuttack	165	
61	" Echo "	Ditto	.....
62	" Pradíp "	Ditto	.....
63	" Samyabadi "	Ditto	.....
64	" Taraka and Subhavártá "	Ditto	.....
65	" Utkalprána "	Mohurbunj	.....
<i>Weekly.</i>				
66	" Dipaka "	Cuttack	.....
67	" Samvad Váhika "	Balasore	200	21st and 28th April 1892.
68	" Uriya and Navasamvád "	Ditto	420	20th and 27th ditto.
69	" Utkal Dípiká "	Cuttack	420	23rd and 30th ditto.
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
70	" Paridarshak "	Sylhet	480	
71	" Silchar "	Silchar	500	
<i>Weekly.</i>				
72	" Srihatta Mihir "	Sylhet	332	

I.—FOREIGN POLITICS.

The *Hindi Bangavási*, of the 2nd May, says that much good will result from the Amir of Afghanistan's visit to England, inasmuch as the friendship between him and England will be cemented thereby. But this visit, which is being talked of for a long time, has not yet taken place.

HINDI BANGAVASI,
May 2nd, 1892.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Burdwan Sanjivani*, of the 10th May, says that the provision of the law requiring people to give information to the police of cases of theft and dacoity committed in their houses often becomes, in the hands of unscrupulous police officers, an instrument of oppression. If the police officers cannot trace the thieves or dacoits, they, in order to save their reputation, report cases of theft or dacoity as false, and then the parties giving the information are prosecuted under section 211 of the Indian Penal Code. A case of this kind recently occurred at Masagram, a village in the district of Burdwan. Babu Asutosh Mukherji is a respectable inhabitant of the village, a M.A. and B.L., a taluqdar, and a pleader of the Burdwan Judge's Court. A theft, was committed in his house and articles worth 600 or 700 rupees were stolen. The Head-constable of the Jamálpur thána enquired into the theft, but failing to obtain any clue to it, reported the case as false. Asu Babu then received a notice from the Magistrate under section 211 of the Indian Penal Code. But the explanation which he submitted satisfied the Magistrate, and the case against him was withdrawn. As the police sometimes mistake true cases for false, it is not proper to prosecute a man on the strength of the police report. Again, as the investigation of cases is a work requiring considerable knowledge and intelligence, it should not be, as now, left to be done by head-constables. Police reform has become very necessary. Many real offenders escape justice through the fault of the police.

BURDWAN SANJIVANI,
May 10th, 1892.

3. The *Sanjivani*, of the 14th May, says that College Square in Calcutta has become a regular haunt of *badmashes*. Recently one evening the *badmashes* had a regular fight among themselves, and several gentlemen who attempted to bring about a reconciliation between the parties were insulted. On the evening of Friday before last (the 6th May) a woman was attacked by a number of these men, and would have come to grief but for the timely assistance rendered by some men from the *Sanjivani* Office. Occurrences of this kind are taking place in a public square in the heart of the metropolis, but the police seem to take no notice of the matter.

In this connection, the writer would request the Commissioner of Police to do his best to bring to justice the offenders in the case of outrage on a maid-servant which was lately reported in this paper (see Report on Native Papers for week ending 7th May, paragraph 2). After the publication of the case in this paper, the police again took up the matter, but besides taking down the deposition of the outraged woman, they seem to have done nothing to apprehend the culprits. The woman has been dismissed by her master on account of the disgrace which has befallen her. It is hoped the Commissioner of Police will spare no pains to have the *badmashes* apprehended and punished.

4. The same paper says that recently a man having been found lying dead at the foot of a tree in a certain place, the police arrived on the spot, and in the absence of any readier means for sending the corpse to the Civil Surgeon, dragged three fellows from a wedding party to carry the corpse. Such *zulm* by the police is highly objectionable. But the police cannot be blamed for it; for, in the absence of some arrangement made by Government for carrying such corpses, the police must needs have recourse to *zulm*, or leave corpses to rot where they are found. A cart with a driver ought to be kept at each thána and outpost for this purpose.

SANJIVANI.
May 14th, 1892.

SANJIVANI.

BANGAVASI,
May 14th, 1892.

The Chittagong Police and a Hindu *Sankirtan* procession in Chittagong.

5. The *Bangavasi*, of the 14th May, says that passes were issued by the Chittagong Police to the Hindus of that place for carrying a *Sankirtan* procession through the streets of the town in view of the cholera epidemic that had been raging there. A procession was accordingly carried round the town every day. But it happened that on a Sunday, when the procession was passing along a street, the police saheb came out of the Church in that street and prohibited the procession men from making any noise, and the procession passed silently on. But the next day summonses were issued from the Police Court against the members of the procession, and they were fined Rs. 10 each, and the fines have been upheld in appeal. The *Sansodhini* of Chittagong has published this report. The *Bangavasi* received a letter from Chittagong at the time of this occurrence, but the facts communicated by the correspondent having been too meagre, the letter was not published. The *Dharma Mandali* or the *Bharat Dharma Mahamandal* should try to elicit full particulars of the case.

BANGAVASI.

6. The same paper says that a school-boy of Burdwan named Devendra Bhattacharjya was the other day sentenced by Mr. Pope, Joint-Magistrate, to a week's imprisonment for having beaten a constable. On appeal to the High Court the sentence was commuted to a fine of ten rupees. But it is not known what punishment has been inflicted on the constable whose misbehaviour provoked Devendra to beat him. And lately Babu Sarat Chandra Basu, of the Burdwan bar, and son of Babu Nalinaksha Basu, Chairman of the Burdwan Municipality, was fined five rupees by Mr. Williams, the District Magistrate, for having given a push to a constable who had gone to the Chairman's house to present a delinquent under Act V, and on being told by the Chairman's son that the Chairman had gone down to Calcutta, made the insinuating remark that Sarat Babu had told a lie. If Sarat Babu acted improperly, it is well that he has been punished. But the constable too ought to have been punished for his misbehaviour. The writer, however, does not know that he has been punished.

Again, Babu Ashutosh Mukherji, a pleader and an inhabitant of Masagram, in the Burdwan district, was recently charged with having given false information to the police. The writer is glad to learn that the gentleman has got out of the scrape. But how the police officer who reported against him has been dealt with is not known.

BANGAVASI.

7. The same paper has the following :—

The *Amrita Bazar Patrika* says that during the Lieutenant-Governor's recent visit to Dinajpur, the police did its best to prevent those suffering from scarcity from approaching His Honour in order to lay their grievances before him. Now, the Lieutenant-Governor makes his tours simply with a view of observing the condition of the people, and no good can come of them if their object is baffled in this way by the police. May not the police officers who thus frustrate the Lieutenant-Governor's object in visiting the mafassal be prosecuted on the charge of obstructing a public officer in the discharge of his duty? Or is it that distressed people are prevented by the police from coming near the Lieutenant-Governor under orders from higher authorities?

DACCA PRAKASH,
May 15th, 1892.

8. The *Dacca Prakash*, of the 15th May, takes exception to the order of Mr. Jenkins, Magistrate of Dacca, increasing Chaukidars' salaries in Dacca. The salary of village chaukidars to Rs. 5, and requiring punchayets to issue notices calling upon the villagers to pay the extra tax necessitated by the increase within 15 days. In the existing Chaukidari Act, the salary of the chaukidars has been fixed at from three to six rupees, and punchayets have been empowered to fix the exact amount in accordance with the condition of the villagers. By increasing the salary from three to five rupees in disregard of the condition of the villagers, Mr. Jenkins has encroached upon the power of the punchayet, and frustrated the object of the Chaukidari Law. The orders of the Magistrates will lead to great oppression. The law gives Magistrates power to increase the salary of the chaukidars in those cases only in which it is unjustly fixed by the punchayet lower than it ought to be. And in increasing the salary of chaukidars in all villages indiscriminately,

irrespective of their condition, the Magistrate has exceeded his powers. The new Chaukidari Bill proposes to give larger powers to Magistrates in this respect, and that will certainly lead to much *zulm*. If the Magistrate can fix the salary of the chaukidars at Rs. 5, what is the good of the provision in the law prescribing a minimum of Rs. 2? The attention of the Lieutenant-Governor is drawn to the matter. According to the law, the assessment of the chaukidari tax for a particular year should be made before the commencement of that year. The order of the Magistrate, which has been issued in the month of Jyaishtha, directing the panchayets to assess the new rate within 15 days, is, therefore, illegal.

(b)—*Working of the Courts.*

9. The *Bihár Bandhu*, of the 12th May, refers to the proposal either to reintroduce the Urdu character or to introduce the

The Court language of Bihár.

Roman character in the Bihár Courts, and remarks

that the reintroduction of the Urdu character will bring back all the evils which the people of Bihár suffered before. If the Kaithi character is hard to write, the Urdu character is hard to read. Kaithi, as will be evidenced by the census returns, is far more extensively used by the Biharis than either Urdu or Persian. The little inconvenience that is experienced at present in using Kaithi will disappear with a little more practice.

10. The *Prakriti*, of the 14th May, says that the other day its editor The Calcutta Police Court Inter. visited the Court of the Calcutta Police Magistrate, preter.

Mr. Pearson, and found to his surprise that Babu Kshirodanath Mitra, the Court Interpreter, was mistranslating the depositions of witnesses. If this sort of thing is possible in the Court of the Chief Magistrate of Calcutta, one does not know in what a plight matters in this respect must be in the mufassal. The writer draws the Lieutenant-Governor's attention to the matter. It is very desirable that a competent man should be appointed to the post of Interpreter in the Calcutta Police Court.

11. The *Sanjivani*, of the 14th May, fails to see for what offence the

The Chittagong *Sankirtan* members of the *Sankirtan* procession in Chittagong affair.

have been convicted and fined Rs. 10 each. The

processionists stopped singing as soon as they were told to do so, and yet they have been punished by the Magistrate, who should have known that it is the country of the Hindus, and however Hindu religious songs may grate in the ears of a Christian, they cannot be altogether stopped. It is hoped Government will enquire into the matter and consider whether such a Magistrate is fit to be retained in a country inhabited principally by Hindus.

12. A correspondent of the same paper writes as follows:—

A case in the Tangail Sub-divisional Court, in the Mymensingh district.

A dispute having arisen between Srimati Jahnavi Chaudhurani and Srimati Bindu Bashini Chaudhurani, zamindars of Tangail, regarding a

chur formed in the Jamuna river, within the jurisdiction of the Jagannathganj outpost, in the Tangail sub-division of the Mymensingh district, the Deputy Magistrate of Tangail, acting under section 144 of the Criminal Procedure Code, ordered all the raiyats on the chur to be evicted, and prohibited any one from coming to the chur. Shortly after this, the Police Inspector of Tangail sent a notice to the raiyats to the effect that if they did not quit the chur within 24 hours they should all be sent up under section 447 of the Criminal Procedure Code. The raiyats motioned to the District Magistrate against the order of the Deputy Magistrate, and the District Magistrate set aside the order and directed the raiyats to continue in their homes. But in spite of the decision of the District Magistrate, and knowing full well that such a decision had been arrived at, the police sent up all the residents in the chur, 66 in number, under section 447 to take their trial before the Deputy Magistrate. The Deputy Magistrate fined them Rs. 50 each, and sentenced each of them to an imprisonment of fifteen days, not excepting even two boys, aged about 7 or 8 years, who were sentenced to pay a fine of Rs. 51 each, or to undergo imprisonment for a period of fifteen days.

The correspondent wishes to draw attention to the circumstance that when the prisoners arrived in Tangail to take their trial, they found that 22 constables and three head-constables with a sufficient number of handcuffs had already

BEHAR BANDHU,
May 12th, 1892.

PRAKRITI,
May 14th, 1892.

SANJIVANI,
May 14th, 1892.

SANJIVANI.

arrived there, and that jail warrants were being written out. So their conviction appears to have been a foregone conclusion.

It is hoped Government will enquire into the matter.

13. A correspondent of the same paper says that the present Magistrate

of Mymensingh holds his court in his private chamber. Pleaders having business to do with him have to send in cards and wait until asked by

the Magistrate to come in. The Mymensingh bar ought to protest against this insulting practice, which also causes great inconvenience to parties.

14. The *Gramvasi*, of the 18th May, complains that the Deputy Magistrate

of Ulubaria has unjustly dismissed the case instituted by Kedarnath Datta against the Sub-Inspector of the Bagnan thána for oppressions committed by him on the occasion of the seizure of

the movable property of Kedarnath's elder brother (Dwarkanath), an absconding offender. Kedarnath was not able to serve summonses upon his witnesses, and he therefore asked the Deputy Magistrate to issue warrants against them. But the Deputy Magistrate dismissed the case without granting that just prayer, with the remark that he could not harass a police officer. The Sub-Inspector's proceedings on the occasion of the above seizure were extremely irregular. The Code of Criminal Procedure provides that the property of an absconding offender is not to be attached under section 88 until 30 days have elapsed since the making of a proclamation against him. In the present case a proclamation was made and the property attached on the same day. In spite of repeated remonstrances, the Sub-Inspector stoutly maintained that he was empowered to break open the door of the house for the purpose of attaching property, and actually broke it open. The Sub-Inspector now says that he broke open the door in order to search for the offender. But if he had the warrant for the offender's arrest with him he would have certainly shown it, as he showed the warrant for the attachment of property. The Deputy Magistrate is requested to make enquiries into the matter and to punish the Sub-Inspector, or the country will be ruined by police oppression.

15. The *Hitakari*, for the month of Bysakh 1299 B.S., says that printed

summons forms, demy paper, and court-fee stamps are not always kept in sufficient quantities in

Kushtia in the Nadia district. This causes great

inconvenience, not to say additional expenditure also, to litigants.

16. The same paper says that the Deputy Magistrate of Kushtia, in the

Nadia district, ought to transfer all big cases sent up by the police from the file of the independent bench to his own file. In saying so the writer does not

mean to make any insinuation against the ability of the independent bench: he suggests the change only for a speedy despatch of public business.

(c)—*Jails.*

17. The *Sanjivani*, of the 14th May, has the following:—

The death of a prisoner in the Presidency Jail. About four months ago a man named Girijananda Niyogi or Girijamani Niyogi was sentenced to three months' imprisonment at the Calcutta

Police Court. He died in jail of typhoid fever on the 2nd April last. A few days before his death his brother Mohini had written to the Presidency Jail Superintendent enquiring after his brother's health, and received the following reply:—

“PRESIDENCY JAIL,
The 30th March 1892.

To Babu Mohini Mohan Niyogi.

His letter of the 26th instant. The prisoner in question is in good health.

F. T. DONALDSON,
Superintendent.”

SANJIVANI,
May 14th, 1892.

GRAMVASI,
May 18th, 1892.

HITAKARI,
for the month of
Bysakh, 1299 B.S.

HITAKARI.

SANJIVANI,
May 14th, 1892.

The writer is at a loss to understand what interest the Superintendent could have in giving this false information, for the writer has learnt on enquiry that the prisoner Girijananda was laid up with typhoid fever for at least a fortnight before he succumbed to it. The Superintendent ought to have given correct information to the enquirer, as in that case the relatives of the deceased might have come to attend upon him on his death-bed and take their last look of him, and when dead might have performed his obsequies in the Hindu style.

At any rate, the Superintendent ought to have communicated the news of the prisoner's death, as soon after its occurrence as possible, to his relatives, in order to enable them to observe the regular mourning, and perform his *sradh* ceremony in due time. It was on the 17th April last, that is, 15 days after the prisoner's death, when his brother went personally to the jail to get further information regarding his brother, that he was informed of his death.

The circumstances of this case urgently require that rules should be made, if rules do not already exist, for informing a sick prisoner's relatives of the condition of his health, and for informing a deceased prisoner's relatives of his death immediately after its occurrence, in order to enable them to perform his obsequies, observe the usual mourning, and perform his *sradh* ceremony if he was a Hindu. The authorities should know that it is an essential part of the Hindu religion that a deceased Hindu should have his funeral performed by his own relatives, and that he must have his *sradh* ceremony performed after a prescribed period from the date of his death.

There is another point in connection with this case to which the writer would draw attention. When Girija went to jail he had on an *ālwān* and a Cashmere coat. These articles have not yet been returned to his relatives. The writer wonders how these articles have been disposed of, when they should have been by law returned to the relatives of the prisoner.

It is hoped Government will call upon the Superintendent of the Presidency Jail to explain why he gave false information regarding Girija's illness, and why Girija's clothes have not yet been made over to his relatives.

18. The same paper says that during his recent visit to Dinajpur, the Lieutenant-Governor was greatly struck with the very heavy mortality in the Dinajpur Jail, 80·6 per thousand of the prisoners having died in the course of the past year, and 10 per cent. lying sick at the time of the visit. His Honour thought that the ill-health of the prisoners was probably due to some impurity in the water which they drank, and which was drawn from an adjacent well. The water of the well was examined, but was found to be quite innocuous. Still the Lieutenant-Governor ordered a boiler to be purchased and the water to be thoroughly purified before being given to the prisoners. Now, if the high death-rate in the Dinajpur Jail is, for argument's sake, admitted to be due to bad drinking-water, how will the Lieutenant-Governor explain the high mortality in the Rangpur Jail, which was 90·9 per thousand during the past year, although in Rangpur the prisoners drink water purified by a new boiler? Again, how will His Honour explain the vast difference between mortality in jails in Dinajpur and Rangpur and mortality among people outside the jails in these two districts? In the Dinajpur district mortality among the general population is reported in the Administration Report for 1890-91 to have been 26·87 per thousand, while the Jail mortality in the same district was 80·6 per thousand; and for Rangpur the figures reported are 25·25 and 90·9 per thousand, respectively. Surely this enormous difference will not be explained by impure water alone. The fact is, that the extraordinary death-rates in the jails of Bengal are due not to bad drinking-water, for people outside the jails drink even worse water than people inside the same, but to hard labour and insufficient food. It is true, Government allows each prisoner a handsome bill of fare; but has it ever occurred to the authorities to enquire how much of what is contained in the bill actually reaches the prisoner? The Lieutenant-Governor will find out this truth if, on the occasion of his next visit to a jail, he personally enquires of the prisoners how much food and what kind of food they get.

SANJIVANI,
May 14th, 1892.

(d)—Education.

19. A correspondent of the *Hitakari*, of the 11th April, says that the Tangail school has been located in a small ill-ventilated house after its transfer to a big zamindar of the place. The building is too small to accommodate

The Tangail School in the Mymensingh district.

HITAKARI,
April 11th, 1892.

the large number of boys reading in the school. This circumstance, together with the absence of any arrangement for supplying drinking water to the Muhammadan boys, is causing great inconvenience in this hot season.

SUDHAKAR,
May 13th, 1892.

20. The *Sudhakar*, of the 13th May, points out certain passages in Babu Sasi Bhushan Chatterjee's *Bhugol Prakas* which are objectionable from a Mussulman's standpoint. The Hindu and Mussulman populations of the world are put down as 25 and 20 crores, respectively. The Hindu population of India according to the last census is only 207,654,407 only, and the Hindu population outside India must be very trifling indeed. How then can the Hindu population be put down at so high a figure as 25 crores? In previous editions, the Hindu population was much greater than 25 crores, and no reason can be found for the reduced figure in the present.

The Mussulman population of India according to the last census is no less than 57,365,204. How much greater then the Mussulman population of the whole world must be, considering that Arabia, Persia, Turkey, Egypt, Afghanistan, Beluchistan, Independent Tartary, the Malay Peninsula, Central and Eastern Africa, the Soudan, the Barbary States, Eastern Tartary, Russian Tartary, and other tracts are all but exclusively Mussulman countries. Some English geographers suppose the Mussulman population of the world to be 30 crores.

Babu Sasi Bhushan describes the Mussulmans of Russian Tartary as cruel, wicked and deceitful, and as dealers in slaves. This is a wrong description of a people who are well known to possess many good traits in their character.

Again, speaking of the population of the three Arabian provinces Hejaz, Yemen and Alhasa, Babu Sasi Bhushan writes as follows:—"The majority of the population of these provinces consist of Mussulmans." But the writer is not aware that any other people besides Mussulmans inhabit these provinces. The book also contains a serious mistake in connection with the Mussulman religion. Sasi Babu says that it is an imperative duty of every Mussulman to visit Mecca once in his life—a statement which is not true. It is not at all proper for Mussulmans to read such a book.

SAMAY,
May 13th, 1892.

21. The *Samay*, of the 13th May, says that the result of the last B.A. examination which has been recently published is not final. This means that a few more boys may pass. This practice of publishing the results of

examinations piecemeal is very objectionable. It leaves a large number of students in a state of cruel suspense. It is said that the members of the Syndicate, dissatisfied with the result of the examination, contemplate giving 4 or 5 grace marks. This will certainly be a very good thing to do. The writer would also ask the authorities to hold a re-examination two or three months hence in order to give the large number of plucked candidates another chance of passing. The University has already gone down in the estimation of the public, and the present practice of issuing its results piecemeal is adding to its bad name.

BANGAVASI,
May 14th, 1892.

22. The *Bangavasi*, of the 14th May, says that, if the Krishnagar Municipality or the Nadia District Board refuses to take charge of the Krishnagar College, the institution

will be abolished. But the abolition of such an old college will be a disgrace to its ex-pupils, many of whom have cut a figure in the world, and have, in various walks of life, amassed large fortunes. The Krishnagar public, too, should strain every nerve to maintain the college, or that public spirit for which they have been so distinguished will come to be questioned as hollow and insincere. No appeal can, of course, be made in this connection to those who are opposed to English education; but men like Mr. Monmohan Ghosh, who is an ex-student of the College, and who has amassed quite a fortune by the practice of his profession, may be fairly asked to raise a fund for the maintenance of educational institutions. And, for the matter of that, Mr. Ghosh alone can furnish a lakh of rupees, a sum which will be enough to maintain the College. Mr. Ghosh's action in connection with the Krishnagar College will show whether or not gratitude is a virtue which is cultivated by those native gentlemen who have received English education.

PRAKRITI,
May 14th, 1892.

23. The *Prakriti*, of the 14th May, says that the final result of the B.A. examination is not yet settled, and so the names of the successful students have not yet been gazetted. But the result of the examination was, nevertheless

The *Sanjirani* newspaper and the result of the B.A. examination.

published in the last week's *Sanjivani* newspaper. From where did the *Sanjivani* get the names it published? If the authorities gave them to the *Sanjivani*, they have done a very improper act. The University ought not to have shown favour to one newspaper to the exclusion of others. Again, the publication of results which cannot be taken as final is objectionable.

24. The *Dainik-o-Samachar Chandrika*, of the 17th May, says that the University of Calcutta should now be divided into

A new University at Patna.

two Universities, and the *Dacca Gazette* recommends

that a new University should be formed with head-quarters at Dacca. But this is not a wise proposal. There should be one University for all Bengali-speaking people, and another for people speaking other languages. And so the head-quarters of a new University should be at Patna. Two new Universities have already had to be formed to relieve the Calcutta University of its cumbersome work, and what objection can there be to the formation of a third? A new University should be formed at Patna without delay.

25. The same paper says that the printing of the question papers of the Calcutta University in England, with the view of

The question papers of the Calcutta University. preventing any one from stealing them, seems to

imply that the English presses are all immaculate

establishments, that there is no stealing in England, that question papers stolen in England cannot be transmitted by post to India, and that printed question papers cannot be stolen in India after they have been received from England. Let the University have a press of its own, and get its question papers printed there under proper superintendence and by trustworthy compositors on proper salaries. It is nothing but folly of the most learned kind to print question papers in England. The question papers of the Middle Vernacular and other examinations are printed in India, but are seldom found to be stolen. How is it then that the question papers of the Calcutta University are stolen?

(e)—*Local Self-Government and Municipal Administration.*

26. The *Darussaltanat and Urdu Guide*, of the 12th May, says that the rule of the Simla Municipality, that a rate is to be

The Simla Municipality.

levied on persons living at Simla other than those

engaged in service or carrying on trade, will be an obstacle to the improvement of the place, as a resident of the place will not get a new man to serve him when his servant falls ill, and a traveller will not get a servant if he requires the services of one.

27. Referring to the case of *Jadulal Mullick versus the Calcutta Municipality*,

Jadulal Mullick versus the Calcutta Municipality.

the *Bangavasi*, of the 13th May, says that the expenses incurred by the Municipality in this case ought not to be paid out of the Municipal funds, but

the officer through whose indiscretion the case arose should be made to pay the same from his own pocket. If this is done, an effective check will be put upon the reckless conduct of Municipal Officers.

28. The *Sanjivani*, of the 14th May, says that the poor are everywhere oppressed. There has been a severe scarcity of water

The Simla Municipality.

this year in Simla, and to alleviate the distress the

Municipal authorities have resorted to the expedient of imposing a poll-tax on every individual within the Municipal limits who is not in service. This is intended to clear Simla of its superfluous population, and to partially remove the water scarcity. The European officials who draw large salaries and take up their servants with them from Calcutta will be in no way inconvenienced by this impost, but the poor native clerks and others visiting the place, who cannot take up their servants with them, will have great difficulty in procuring servants in Simla on account of this new rule of the Simla Municipality.

29. The *Dacca Prakash*, of the 15th May, says that it has been decided

The Dacca Municipality.

at a meeting of the Municipality of Dacca to excavate a canal at Dholaiganj, and as the estimated

expenditure is Rs. 19,000, it has been proposed to proceed with the work of excavation slowly. But the work actually taken up is not the Dholaiganj canal, but the canal known as the Babur Bazar khal, which flows past the house of Kazi Raziuddin, one of the Municipal Commissioners. Rupees 1,200 was

DAINIK-O-SAMACHAR
CHANDRIKA,

May 17th, 1892.

DAINIK-O-SAMACHAR
CHANDRIKA.

DARUSSALTANAT
AND URDU GUIDE,
May 12th, 1892.

BANGAVASI.
May 13th, 1892.

SANJIVANI,
May 14th, 1892.

DACCA PRAKASH,
May 15th, 1892.

estimated for this work, which was undertaken by Babu Hari Mohun Ganguli, the contractor, very much in favour with the Commissioner named above. The work of excavation was begun even before the deed of contract was drawn up and settled. Shortly afterwards a bill for Rs. 800 in favour of the contractor, and another for Rs. 200 in favour of his partner, were presented for payment. The Chairman, the Vice-Chairman, and Kazi Raziuddin passed the bill, and the amounts were paid by the Secretary. In the opinion of many, the khal for which the contractor received Rs. 1,000 has been excavated in a very imperfect manner. The practice requiring the Committee's sanction to expenditure exceeding Rs. 500 has not been complied with in the present case.

GRAMVASI,
May 18th, 1892.

The Banstala Ghat Road, Ramkristopore, Howrah.

The Howrah Municipality is requested to attend to this matter, as also to the scarcity of water caused in that place by the drying up of all the tanks.

(f)—*Questions affecting the land.*

GRAMVASI.

Road cess oppression in the Ulubaria sub-division of the Howrah district.

returns:—

A poor woman named Fali Bibi, of the village Dhula Simla, in the Ulubaria sub-division of the Howrah district, had 5 bighas of land upon whose income she lived. A notice was issued calling upon her to submit a road cess return in respect of her land, but this notice was not received by her. All on a sudden her house was distrained by a peon. She learnt upon enquiry that she had been fined 66 rupees and 3 annas, at the rate of 3 annas per day, for not having submitted the return asked for within the prescribed period of 30 days. She petitioned the Collector, but that only made matters worse, for her fine was increased to Rs. 90 on account of the additional days that had elapsed since the infliction of the former fine.

The writer draws the attention of the Lieutenant-Governor, who is the *ma bap* of the poor, to this matter.

(h)—*General.*

SAHACHAR,
May 11th, 1892.

32. The *Sahachar*, of the 11th May, has the following:—Sir Auckland Colvin and the Colvin's Government, as well as the officers at Hurdwar, were well aware that this year there would occur an exceptionally auspicious *yoga* at that sacred place of the Hindus, and they expected that there would be a gathering of three to four lakhs of pilgrims on the occasion. Nearly two hundred and fifty persons were appointed by Government to maintain order and look after the arrangements. On previous occasions a tax of one anna per head was levied on the pilgrims, but this time the rate was raised to three annas per head on the plea that it was necessary to make better sanitary arrangements. But the sanitary arrangements made this year were, as a matter of fact, found to be worse than on former occasions. Those, however, that go on pilgrimages do not much mind these things. On the 22nd March last, two persons were attacked with cholera, there were two more seizures the next day, and three more the day after. And forthwith the authorities came to the conclusion that the *mela* must be broken up if the country was to be saved from the jaws of cholera. The Magistrate accordingly despatched a telegram to the Lieutenant-Governor, and in reply received orders to disperse the *mela*. It was of course no joke, this sudden and unexpected order to break up a gathering of a lakh of men. The pilgrims had still to remain at Hurdwar for six days for the purpose of performing their religious rites on the occasion of the *yoga*. But a proclamation was issued by the local officers requiring them to leave the place at once. The pilgrims telegraphed to the Lieutenant-Governor and the Viceroy for orders not to disperse the *mela*. But their prayer was not heard. But the pilgrims still showed no signs of leaving the place. The local officers, however, were not unprepared for this. They began to close the shops, and police constables

began to chase the pilgrims as if they were so many cattle, and affairs at length came to such a pass that, as has been stated by some of the pilgrims, husband knew not what became of wife, mother knew not what became of daughter, father knew not what became of son, and priest knew not what became of pilgrim. Mehters began to touch and defile the food. It was as if a wolf had made its appearance among a flock of sheep. There was no end of oppression. We do not give a full description, for it is painful to do so. Nor is it our wish to cause pain to our countrymen by giving such a description. This much, however, must be said, that as regards the assembled pilgrims the authorities made no distinction of age or sex. The local officers and the police constables, and other employés acting under their orders, seemed not to know or believe that the pilgrims were human beings, and that they possessed rights of any kind. We were not at first disposed to believe all this, but complaints in this connection began to appear in the newspapers of the Punjab and the North-Western Provinces. Still we waited to hear what the Government of Sir Auckland Colvin might have to say in self-defence, for it might be that the pilgrims had made exaggerated statements.

Sir Auckland Colvin's Government has now published its report of the Hurdwar affair, and its substance is that the occurrence of seven cases of cholera among the pilgrims led the authorities to decide upon breaking up the *mela*. The report states that one of the pilgrims, who was still suffering from cholera, died while bathing in the sacred pool. If this is true, no other proof is needed to show that no sanitary arrangement was made at the *mela*. Not one word is said in the official report with a view of contradicting the complaints of oppression which have been made by the pilgrims. We are, therefore, constrained to say with regret that the local Magistrate and the officers subordinate to him treated the Hindus, who had assembled at Hurdwar from all parts of India, even worse than dogs and jackals. We have not read of oppression like this even in the history of the Mussulman times. Even under an Emperor like Akbar an occurrence like this would have brought the local Magistrates into serious trouble. But Sir Auckland Colvin has become displeased with the Hindus. The mud of the Benares Temple case still sticks to him. It was, therefore, unlikely that he should feel any sympathy with the pilgrims assembled at Hurdwar. We are forced to conclude from the Government report that this year there has been unprecedented oppression of pilgrims at Hurdwar.

All India feels agitated by what has just occurred at Hurdwar. The question now is, is not this an interference with religion? It is not our wont to raise the cry "religion in danger." For that is a dangerous game. We are aware that whatever the opinion which may be held by individual officers of Government, the Government of India is perfectly neutral in matters religious, and grants equal and impartial protection to all sects and communities in this country. But we are forced to bring this charge against Sir Auckland Colvin, that he is repeatedly interfering with the religion of the Hindus, and treating them badly sometimes in the name of town improvement, and sometimes in the name of sanitation. It is with extreme reluctance, and only because we should be wanting in our duty as journalists if we did not do so, that we prefer this charge against a highly-placed official like the Lieutenant-Governor of a province. Now, how is this oppression attempted to be defended? On the plea of public health. Here, of course, the Anglo-Indian newspapers support the Government of the North-Western Provinces. And they say that Government is responsible not only for the health of the pilgrims, but also for the health of the whole population of this country. We admit this, nay, we go further and say that even if Government had not possessed the necessary powers for this purpose, it would have become necessary to vest it with such powers in the interests of the public. We do not blame the authorities for their sending back all those pilgrims who were on their way to Hurdwar. We also admit that it was the duty of Government to see that the pilgrims when they dispersed did not carry the cholera infection far and wide. But could the forcible dispersion of the pilgrims, when cholera had already broken out amongst them, prevent the spread of the disease? Was it not, on the contrary, only courting a spread of the disease? This year the tax levied from the pilgrims was three times the amount levied on former occasions; there were also doctors and hospitals at the *mela*, and the number of cases was only seven.

Even if the epidemic had raged virulently, the properest way to promote sanitation would have been gradually to disperse the gathering, and certainly not to close the shops and defile and destroy the food of the pilgrims. Again, where would you draw the line? Wherever there is a gathering, there cholera is likely to break out. Is there no fear of cholera breaking out even at the Sonepur fair, at which so many European gentlemen and ladies, officials and non-officials, make themselves merry for days and weeks together? It would be easy to stop all fairs on pretexts like these. There can be no objection to Government exercising its powers for the purpose of preventing the spread of disease. But when a *mela* has been held, and people have come to it from different parts of the country, to chase them with the policeman's baton or the sweeper's broom is an interference with religion, and an act of extreme and cruel oppression. We have the fullest confidence in the Government of India. But everything is possible under a weak-minded ruler like Lord Lansdowne. He ought to have interfered in this matter. We do hope that greater care will be taken in similar cases in future. Right or wrong, the belief has become general that, since the establishment of the congress, the officers of Government in this country have ceased to regard the Hindus in the light in which they regarded them before. Interference with religion is no small matter. The Hindus are of course a well-behaved, peaceful and law-abiding people. But there is a limit to a man's patience. What if the pilgrims had shown opposition? Certainly there would have been bloodshed. Again, where is the guarantee that there will be no recurrence of the affair which has been just witnessed at Hurdwar? It is Sir Auckland Colvin's great good fortune that the *mela* in connection with which he has acted in this manner was a Hindu and not a Mussulman *mela*. Be that as it may, let there be no repetition in future of the blunder that has been now committed. The practice of his religion by the European is mixed up with merry-making, but the Hindu and the Mussulman can bear every trouble and hardship for the sake of their religious.

33. Aftabuddin Ahmad of Ula, in the Khulna district, writes to the

Sudhakar, of the 13th May, to complain that Babu The Income-tax Assessor of Pasupati Mukharji, Income-tax Assessor of Khulna, makes assessments in a truly *Nawabi* style. The

Babu does not make personal enquiries about people's incomes, but makes assessments on the strength of the reports which are made to him by a corrupt and ignorant *chaprasi* named Khair-ulla. The correspondent himself has heard the *chaprasi* boast that it is quite in his power to exempt people from, and assess people to, the tax according as he is bribed or not. And events have shown that this boast was not an idle one, for of two men who bribed the *chaprasi*, one has been wholly exempted from the tax and the other has got his assessment reduced from Rs. 15 to Rs. 5, while four or five persons who did not bribe him have been assessed to an unduly heavy tax.

Aker Sardar of Ula has been assessed to an annual tax of Rs. 10. This man ploughs with his own hand, and keeps a small shop with a capital of Rs. 300. Is it possible that a man like him should have an annual income of Rs. 500? The correspondent has learnt on careful enquiry that the man's annual income is only Rs. 200. The Assessor did not go to Aker Sardar's house for the purpose of making the assessment.

34. The *Banganivasi*, of the 13th May, says that the natives will be great

losers by the recent Resolution of Government Natives in the public service. about their admission into the higher branches of

the public service. By the rules of Lord Lytton's Statutory Civil Service, one-sixth of the Indian Civil Service was required to be filled by Statutory Civilians, and the natives could thus get about 156 posts in the higher branches of the Judicial and Executive Services. The Public Service Commission must have had an eye to this when they determined that 108 posts in the Indian Civil Service should be set apart for the Indians. The Government of India has, however, reduced that number to 86. The hope entertained by the natives, that the recommendations of the Public Service Commission would widen the door of the Civil Service for them, has thus been disappointed. But they should not remain content with what has been given them. The people, headed by the public bodies, ought to protest against the action of Government, and demand of it that, at least, the recommendations of the Commission be given full effect to.

SUDHAKAR,
May 13th, 1892.

BANGANIVASI,
May 13th, 1892.

The Hurdwar affair.

35. The *Education Gazette*, of the 13th May, referring to the dispersion of the Hurdwar *mela*, observes as follows :—

No one can believe that it was a common or trifling obstacle which compelled the Hindus, who went to Hurdwar to bathe in the Ganges on the occasion of the *Mahavaruni*, to return disappointed. If the *mela* at Hurdwar had been a gathering, not of Hindus, but of Mussulmans, Government would certainly have had to act with greater caution in connection with it than it has. It is not good policy to throw obstacles in the way of Hindus practising their religion in the name of European sanitation, which is, as yet, a very imperfect science, and at the instance of doctors who are, after all, not very knowing men.

The opium business of Government. 36. The *Samay*, of the 13th May, speaking of the opium business of Government, observes as follows :—

There can be no doubt that it is under English rule that the people of India have learnt, and are still learning, the use of opium, which is a deadly poison. This is certainly a serious indictment against the English, who boast so much of their civilisation. Do not Englishmen say that they are governing India for the purpose of educating the Indians and making the Indians active and industrious by rescuing them from sloth and indolence? And do they mean to gain these ends by debilitating the minds of the people and weakening their physical powers by giving them opium to eat, thus converting them into beasts? Opium is doing much mischief to the country, and its use is extending. In the course of time, its use will become general, and the people of India will then be reduced to utter helplessness and converted into beasts in human shape. But there is time yet, and the threatened danger may be averted by the adoption of timely measures. Government is, on financial grounds, opposed to the abolition of its opium business. But when the *Englishman*, the *Pioneer*, and the other Anglo-Indian papers ask it to defend the frontier of India against a possible Russian attack, it does not plead financial inability, but finds money ungrudgingly, and the outlay causes no practical inconvenience. Does not the Government know that more mischief will be done by an increased use of opium than by any fear of a Russian invasion? It is the duty of the English to do their best to put down the use of opium.

37. The same paper has the following on the Hardwar affair :—

Though the pilgrims are unanimous in their accounts of the oppression, which was committed upon them by the police, the The Hurdwar affair. Government of the North-Western Provinces, in its Resolution of the 26th April, has praised the police for the ability and intelligence with which it did its duty in connection with the fair at Hurdwar. This Resolution has, in a manner, mocked the public. Mr. Holmes, Magistrate, says that the police committed no oppression on the pilgrims. It may be that the police committed no oppression in Mr. Holmes' presence, and if any oppression was committed in his absence, he might not know of it. Greater reliance should therefore have been placed on the statements of the pilgrims than on Mr. Holmes' report.

It would have been better if, instead of committing oppression on the pilgrims, good sanitary arrangements had been made for their benefit. According to Dr. Simpson, no sanitary arrangements, like those which were made in previous years, were made this year, and the outbreak of cholera was owing to this want of sanitary arrangements. There was very little current in the channel receiving the water from Gomukhi, and the outbreak of cholera could have been, to a great extent, checked if the current had been strengthened by means of the hydraulic press. But no such thing was done by the authorities. Dr. Simpson strongly condemns Government for its indifference in the matter. Dr. Simpson's account shows that no steps were taken to prevent even people suffering from diseases from visiting the fair. It is hoped that the Viceroy will appoint a competent person to enquire into the matter and punish the police officers if they are found guilty. Considering the view which Sir Auckland Colvin has taken of the matter, it is useless to expect justice from him.

EDUCATION GAZETTE,
May 13th, 1892.SAMAY,
May 13th, 1892.

SAMAY.

BANGAVASI,
May 14th, 1892.

The Hurdwar affair.

38. The *Bangavasi*, of the 14th May, has the following :—

We do not personally know how much oppression was committed in Hurdwar. In fact, few people have any personal knowledge of the affair. And yet the general impression is that the public officers committed the most unbounded oppression on the pilgrims under cruel orders received from Government itself. We have tried our best to explain the intention of Government in breaking up the fair to everybody with whom we have talked on the subject. Many people have consequently taken us for spies of Government and ceased discussing the matter with us, intimating to us very clearly that they were not satisfied with our explanation. As for those who know that we are no way connected with Government, we hesitate to give expression to their feelings. Two or more people meeting anywhere are now found to talk of nothing else but the oppression which has been committed in Hurdwar. Government has, however, no opportunities of learning their real sentiments, as they take good care to be satisfied that there is no one among themselves or within ken or hearing in any way connected with Government before they begin to talk on the subject. And how are the mouths of these people to be stopped ? That their mouths ought to be stopped admits of no doubt, but we do not know how this can be done. It is not likely that this smouldering fire will be easily extinguished. Now and then letters are appearing on the subject in the Anglo-Indian newspapers, and those letters are only serving to fan the fire. An anonymous letter appeared in the *Statesman* of the 10th instant last, the writer of which is believed by the editor to be an intelligent and trustworthy person.

(Here is given a Bengali translation of that portion of the letter which describes the oppressions committed on pilgrims by the police).

People are saying that the English Government will, perhaps, no longer allow the Hindus to perform their religious ceremonies, or to assemble in large numbers in any holy place or even to maintain their caste system. The statement that there was an outbreak of cholera at Hurdwar was a falsehood and a pretext made use of for the purpose of interfering with and destroying the religion of the people. They say that, if the rulers really mean to save the people from untimely death, why do they shrink from doing their duty towards the people in this time of famine and scarcity of water ? We can make no answer to these accusations. Terrified and dumbfounded, all we can do is to stop our ears and not listen to these charges.

BANGAVASI.

39. The same paper says that, shortly after his arrival in Darjeeling, the Lieutenant-Governor again went on tour, visiting Sarail and Kalimpong. The man whose heart is so much set on travelling cannot, in the writer's opinion, be able to devote his attention to large and difficult matters.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 15th, 1892.

The Hurdwar affair.

40. The *Dainik-o-Samachar Chandrika*, of the 15th May, has the following :—

Those very persons who fought on behalf of Government at the time of the Consent legislation are now fighting against it over the dispersion of the fair at Hurdwar. This has astonished the writer. Government passed the Consent Act for the express purpose of protecting child-wives from their demoniacal husbands, and the principle on which they based this legislation was that it has the right, in the interest of its subjects, to abolish any custom or practice which is likely to cause death or injury among them, even if such custom or practice be in accordance with their religion. The he-Babu approved of this principle and supported the action of Government. But these very he-Babus are now protesting against an action of Government which is based on the self-same principle. When the Consent Act was passed, the writer said that that legislation was only the beginning of Government interference in the religious practices of the people, that further interference would follow, and that the practice of carrying the dying to the river bank would in course of time be put a stop to. The writer also said at that time that when Government will see that people going on pilgrimages are attacked with diseases and die, it will put a stop to the practice of going on pilgrimage altogether. And what the writer then said has been verified by the recent event at Hurdwar. On the occasion of the Maharvaruni, the officers of Government found that, unless

the fair at Hurdwar were stopped, there would be an outbreak of cholera, and they therefore dispersed the fair. And considering that the Christian officials of Government cannot realize the sacredness of Hurdwar as a place of bathing, and the eagerness with which Hindus seek to bathe in sacred pools, it is no wonder that they should act in this way; and the more so, as by passing the Consent Act Government has established its right to prohibit religious practices which are likely to cause death among the people.

Reference is then made to the acts of oppression which the police officers are said to have committed on the pilgrims at Hurdwar, and the following remarks are made :—

It is the duty of the ruler to protect his subjects. And the ruler has said that the people ought to be protected even at the risk of interfering with their religious practices. This being the case, the Christian officials of Government broke up the fair for the purpose of protecting the lives of the people, thinking that the showing of any consideration for their religion would be attended with danger. So long as the law was 'that neither the Maharani nor any of her officials should, on any account, interfere with any one's religion,' so long the officers of Government were careful not to meddle with the religious practices of the people in cases like the present. But in his *zid* to pass the Consent Act, the Viceroy has put another interpretation on that law, and that is why the officers of Government have ceased to conduct themselves with their former caution and forbearance. The writer, as well as all true Hindus, believe that no one would have heard of the terrible oppression at Hurdwar if the Consent Act had not been passed, and if at the time of its passing the Viceroy and his obedient Councillors had not asserted their right to interfere in the religious acts and practices of the Hindus. The Hurdwar affair is only a natural sequel of the passing of the Consent Act, and, as such, it has caused no surprise to the writer.

If the non-Hindu officials of Government are allowed to have a free hand in interfering with the religious acts and practices of the Hindus, occurrences like the present will continually crop up. On the occasion of the passing of the Consent Act, the Government, with the help of a whole lot of he-Babu, established its right to interfere in the religious acts and practices of the Hindus, and as the occurrence at Hurdwar is a result of the exercise of that right, the guilt of the affair rests ultimately with those he-Babu.

41. The *Dainik-o-Samachar Chandrika*, of the 16th May, has the following :—

The Tour Resolution and the late Sir Henry Harrison. Who can bar the decrees of fate? Both Sir Henry Harrison and his daughter lived out their respective

DAINIK-O-SAMACHAR
CHANDRIKA,
May 16th, 1892.

terms of life and died. They were destined to die at Chittagong, and at Chittagong they have died. Those, however, that do not believe in fate, say that Sir Henry would not have died of cholera if he had not gone to Chittagong, and that the Lieutenant-Governor's Tour Resolution has been the cause of the whole mischief. But for that Resolution, it is argued, Sir Henry would not have gone to Chittagong and fallen a victim to cholera. But these men forget that there are in the service of Government officers, both native and European, whose lives are as much valuable as was that of Sir Henry, and many of whom are permanently posted at Chittagong. Sir Henry, it is true, was in Calcutta, and would not have gone to Chittagong but for the Tour Resolution of the Government. But how does the case stand with the people of Chittagong themselves? They cannot leave Chittagong, and lots of them therefore died of cholera between the months of February and March last. And are not the lives of these Chittagong men worth protecting? Why then make so much about the death of a single European officer? It is admitted that there are dangers in travelling to which those that travel not are not exposed, but it is not the first time that such dangers have been incurred by an officer of Government. Did not the district and divisional officers go out on tour formerly, and are not the Inspectors, the Assistant Inspectors, and other inspecting officers of the Education Department constantly touring through the country? Do not the inspecting officers of the Jail and Medical Departments do the same thing? Did not Mr. R. L. Martin, Inspector of Schools, die of cholera while visiting a school? Must a rule be therefore made exempting all Educational officers from the duty of touring? Again, as Inspectors must needs go on tour, why should not the Director of Public Instruction too go on tour? And, as

Collectors and Commissioners of Divisions must tour, why should the Members of the Board of Revenue be exempted from the duty ?

Some say that as Sir Henry Harrison has met with his death in consequence of his tour to Chittagong, the Lieutenant-Governor's Tour Resolution ought to be withdrawn. Referring to the frequent railway collisions, the *Pioneer* once said that these accidents will not be put a stop to until a Viceroy, a Lieutenant-Governor, or some other big official meets with his death in one of those collisions. And the writer would like to know what the *Pioneer* would say in the matter of Sir Henry Harrison's death. It will not be a bad thing if, in consequence of Sir Henry's death, some good rules are made regarding official inspection, which shall be binding on all classes of officers, high and low. But the writer will never approve of any rule which will exempt only big officials like the late Sir Henry from the duty of touring. It is not proper to make the Lieutenant-Governor's Tour Resolution responsible for Sir Henry Harrison's death. Instead of doing that, it would be a far wiser thing to take steps with a view of putting down the sickness which is raging all over the country. Cholera is now raging virulently in Bengal. Water scarcity is the cause of its outbreak, and steps should be taken to remove the water scarcity. And it is hoped that Sir Charles Elliott will take such steps. As for His Honour's Tour Resolution, the writer will not blame it even if hundreds of officials like Sir Henry meet with their death in the course of their tours.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 16th, 1892.

42. The same paper says that a Christian gentleman having slandered Mr. Brojendranath Dey, Magistrate of Khulna, in Granting permission to Government officials to prosecute.

Mr. Brojendranath asked permission of Government to prosecute the former. But the permission asked for has not been granted. As permission is often granted in such cases to Anglo-Indian officials, Government's refusal of permission to Mr. Brojendranath has very much dissatisfied the *Indian Mirror* newspaper. The writer does not of course like that Government should be guided in such cases by considerations of race or caste, but he is nevertheless of opinion that the officers of Government should not be so thin-skinned as not to be able to stand a little slander or a little criticism. Government ought not at every step to grant permission to prosecute to its officials, European or Native.

III.—LEGISLATIVE.

SULABH-DAINIK,
May 16th, 1892.

43. The *Sulabh Dainik*, of the 16th May, says that, in introducing his Chaukidari Act Amendment Bill in the Bengal Council, Mr. Cotton made a long and important speech. Mr. Cotton is a big man, the Chief Secretary, in fact, to the Bengal Government, and enjoys the reputation of being a clever and learned man. Before making any comments on the arguments employed by Mr. Cotton to prove the necessity of the Bill, it is perhaps desirable to point out that, under the existing law, the members of the punchayet are required to do a good deal of work without any remuneration, while the least remissness in the discharge of their duty makes them liable to censure, fine and forfeiture of their goods and chattels. They have to humour both the police and the Magistrate. So much for the power and privileges enjoyed by the punchayet. They have, nevertheless, so long possessed the power of appointing the village chaukidar, fixing his pay, and assessing the chaukidari rate and disposing of the proceeds thereof. The present Bill curtails this power. Henceforward the punchayet will only nominate for the chaukidarship, and it will be in the Magistrate's power to accept or to reject the nomination. Again, it is the Magistrate who will now fix the number of chaukidars to be maintained in each village. It is really strange that the Bill proposes to confer this power on the Magistrate. How can the Magistrate be expected to know the requirements of a village for purposes of watch and ward, as well as its inhabitants? What the Magistrate will therefore find it necessary to do will be either to see things for himself or to act upon such reports as may be made to him by the police. It is therefore exceedingly doubtful whether, under the proposed arrangements, the villagers will be able to get as many chaukidars as they may be really in need of, and supposing that they do get the required number, what is the good of making the punchayet play so insignificant a part in this affair? Rather than reduce their power in this way, why not do away with them altogether? Do that and all troubles will be at an end. There will be

no need of making laws and regulations, and men like Mr. Cotton will be spared the necessity of making speeches. Why make so much fuss over a matter which can be so easily disposed of? The Magistrate will also fix the salary of the chaukidar, and the punchayet will possess no power in this matter. The punchayet, thus shorn of all its powers, will prove of no use. Still that body has been allowed to exist simply, it seems, for the purpose of assessing the chaukidari rate and incurring the odium and unpopularity inseparable from the performance of such a work. The punchayet, however, must do that hateful work, whilst as regards the disposal of the proceeds of the chaukidari rate, it is the Magistrate who alone will exercise supreme authority. Excellent law indeed! What is generosity, if not this? It is as the Bengali saying has it—Eating the ripe jack fruit off the shoulders of another person. Good arrangement, forsooth! Wherein will the present Lieutenant-Governor's greatness lie if under his administration the public are not made to witness a few such nice arrangements as feeding the famine-stricken in Bihár with "kesur?" Praised be His Honour whose fame now fills the county!

Mr. Cotton took the opportunity of introducing the Chaukidari Act Amendment Bill in the Council to address a few sweetly-harsh and harshly-sweet words to the advocates of Local Self-Government in this county. He has plainly told the Indian Association that the Bengal Government is not at all in favour of Local Self-Government, and that the police is not one of those branches of the administration which it would like to see municipalised. Now, the writer is not much concerned to find the Babus treated in this fashion by Mr. Cotton. They are perfectly able to answer the charges which he has brought against them. But what has exceedingly grieved the writer is that Mr. Cotton has questioned the intelligence of the villagers. But, properly considered, the writer ought not to be sorry for this. For what else can the people of this country expect at the hands of men like Mr. Cotton? It is a mighty change that has come over Mr. Cotton, the man who was once an advocate of the Bengal villager, and is still known as the author of *New India*, and who is at present Chief Secretary to the Bengal Government.

44. The *Sulabh Dainik*, of the 18th May, has the following:—The chaukidari Act Amendment uncouth and ill-framed Chaukidari Bill introduced by Mr. Cotton in the Bengal Council is likely to increase instead of removing the existing hardships and grievances of the villagers. It behoves Sir Charles Elliott to consider the matter fully and carefully. His Honour has probably already done this, and he is therefore asked to abandon the Bill. But even if he finds himself unable to do so, the people ought not to blame him unjustly. If anybody or anything is to be blamed in this connection, it is the policy followed by Englishmen in their administration of India that should be blamed. The Viceroy and the Lieutenant-Governor must follow this policy implicitly, and considerations of right and wrong have often to be sacrificed in order to give effect to this policy. The decision arrived at by the Lieutenant-Governor in any case will not necessarily be approved of by the Governor-General and the Secretary of State. This is the cardinal principle of the Indian administration. Whatever the Indian officials do, either for the purpose of benefiting or injuring the people of India, they do at the bidding of this policy. It is this policy that must be carried out in its entirety, no matter whether the people are happy or miserable. That the Indians consider themselves happy under British rule is simply because they are an exceedingly loyal and peaceful people. But the shrewd British Government does not perhaps require to be told that a continuance of the existing system of administration will benefit neither the rulers nor the ruled. It follows from this that, though it is open to the Lieutenant-Governor to either drop or proceed with the Chaukidari Bill, still His Honour cannot bring himself to abandon it, because it is probable that if he does so, he will lay himself open to censure at the hands of superior authorities. Nevertheless, it is perfectly possible for His Honour, while proceeding with the measure, to introduce such provisions therein as may minimise its injurious consequences. It is to be hoped His Honour will do this.

SULABH DAINIK,
May 18th, 1892.

IV.—NATIVE STATES.

45. The *Hindi Bongavasi*, of the 2nd May, says that since his appointment as Prime Minister of the Rampur State, Mr. Vincent has abolished many native practices and introduced

The Rampur State.

HINDI BONGAVASI,
May 2nd, 1892.

English ones in their place. He has prohibited the keeping or selling of arms without a license. Things of this sort may inspire the people of a Native State with distrust.

PRAKRITI,
May 14th, 1892.

46. The *Prakriti*, of the 14th May, says that the Maharaja of Tippera has now lost even the nominal independence which he once possessed. His power is gradually diminishing. The condition of Tippera is deplorable in the extreme, and the Maharaja is heavily in debt. His Highness has, nevertheless, applied to Government for a cadastral survey of his State. The area of his State is 556 square miles, and it will take not less than two years to complete its cadastral survey. The Maharaja has proposed to pay to Government the entire revenue of his State for one year as the cost of the first year's survey, and has offered to meet the second year's cost from revenue, and from contributions to be levied on his people on account of the survey. No sane man in the position of the Maharaja could make the proposal which His Highness has made. It is said that Babu Uma Charan Gupta, the Dewan of the Maharaja, made this proposal against the Maharaja's wishes, in order to please Government. But considering the present condition of Tippera, Government ought not to sanction the proposal, although it has been approved by the Director of Land Records.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

SARASWAT PATRA,
May 14th, 1892.

The Lieutenant-Governor's kindness to the distressed.

47. The *Saraswat Patra*, of the 14th May, says that it is true the Lieutenant-Governor could promise no substantial help to the poor people who assembled at Dinajpur to represent to him their distressed circumstances, but his kind treatment of them 'has rendered firmer his throne in the hearts of the people.'

SANJIVANI,
May 14th, 1892.

Distress in the Dinajpur district.

48. The *Sanjivani*, of the 14th May, says that scarcity has come to such a point in Dinajpur as to require the advancing of *takavi* loans to the peasantry and the opening of famine relief works in the district. The apathy of the authorities is now the only obstacle in the way of people getting relief from Government. On his way to Darjeeling, the Lieutenant-Governor halted at Dinajpur, and received a petition from the distressed people praying for relief. In this connection the writer cannot refrain from noticing the fact that a certain Sub-Inspector of Police was trying to disperse the crowd that had assembled for the purpose of submitting a petition to His Honour, when he was dragged down from his horse and given a good thrashing, and the Sub-Inspector pocketed the insult. However that may be, the writer is anxious to know what steps the Lieutenant-Governor has taken on the petition.

DAINIK-O-SAMACHAR
CHANDRIKA,
May 17th, 1892.

49. The *Dainik-o-Samachar Chandrika*, of the 17th May, says that, after the declaration made by the *Englishman* newspaper and its Anglo-Indian correspondent that there is severe

famine in many places in Bengal, it is needless for the writer to say anything on the subject. The *Englishman's* correspondent writes: "Two women fell down near our bungalow, situated at a distance of 40 miles from Monghyr, and died instantly. Their death was owing to starvation. Nobody agrees to submit to the labour prescribed by the District Engineer." The writer was the first to point out that the Lieutenant-Governor's rule prescribing labour for people seeking relief, in accordance with the Viceroy's resolution, would do more harm than good. His Honour did not listen to the writer's protest. But it is hoped that the *Englishman's* protest will be heeded. Respect for opinion varies with the nationality of the person from whom it comes.

VI.—MISCELLANEOUS.

URDWAN SANJIVANI,
May 10th, 1892.

The water-supply question.

50. The *Burdwan Sanjivani*, of the 10th May, referring to the water-scarcity in Bengal, observes as follows:—

The *Dainik-o-Samachar Chandrika's* proposal about a water-supply fund is certainly a good one (see Report of Native Papers for 30th April, paragraph 63). But 80 lakhs of rupees or so will be required to give effect to that proposal, and it will be very difficult to raise so large a sum of money by means of subscriptions. It is true that large sums have been subscribed to the Imperial Institute Fund and other similar funds, but those funds were patronised by great names. If Lord or Lady Lansdowne, for

instance, lends his or her name to the proposed water-supply fund, subscriptions for it may be forthcoming, otherwise it will be very difficult to carry out the proposal. Some money may be contributed by the District Boards if only Government orders them to do so. Government itself ought also to contribute a portion. But supposing Government and the Boards contribute, there is little likelihood that those contributions, together with all that the public may subscribe, will come to so much as 80 lakhs within eight or ten years. The writer therefore proposes that a fund be established with these several contributions, and out of that fund the necessary amounts be given to owners of tanks for the purpose of re-excavating them. One-half of the amount, which will be required for the re-excavation of a tank, should be given away as a gift, and the other half lent on interest at the rate of 5 per cent., on condition of being repaid in instalments in ten years. No owner of a tank will refuse to take money on these conditions. In places where the excavation of new tanks will be necessary, local taluqdars may be given money on the same conditions. Government is likely to accede to these proposals, inasmuch as the money it will have to lend will be repaid, nay, more than repaid, ten years after it has been lent.

51. The *Samay*, of the 13th May, offers sincere condolence to the bereaved family of the late Sir Henry Harrison.

The late Sir Henry Harrison.

Sir Henry was a very high-minded man, and was like a father to the clerks who served under him. As Chairman of the Calcutta Municipality, he introduced various sanitary measures and thereby improved the health of the town. The new Municipal Act, of which he was the author, made him unpopular. On the whole, however, good traits preponderated in the character of Sir Henry.

52. The *Education Gazette*, of the 13th May, in noticing the death of the late Sir Henry Harrison, writes as follows :—

The late Sir Henry Harrison.

Since entering the Civil Service, Sir Henry

Harrison discharged with ability the duties of the various offices which he held, and thereby obtained the good opinion of the public in most instances. The untimely death of such a man is very much to be regretted. The writer, with all his heart, wishes Sir Henry's welfare in the next world.

53. The *Bangavasi*, of the 14th May, has the following :—

The Exchange question and bimetallism.

Raja Durgacharan Law would solve the exchange difficulty by increasing the exports; in other words, he would increase the prosperity of his country by exporting necessities and importing in lieu thereof articles of luxury. But no less an authority than Mr. Mackay, the able President of the Bengal Chamber of Commerce, has clearly expressed it as his opinion that the increase of exports, caused by the exchange difficulty, has increased famine, and produced high prices in India. And Mr. Mackay is perfectly right. Stop exportation, and you will see that the severity of famine has decreased and prices have gone down. Raja Durgacharan Law, however, is unable to see this. Extensive exportation will only increase famine and high prices in this country, but will not in the least increase the price of silver, and will not therefore permanently remove the exchange difficulty. It is true that increased exportation may bring some temporary relief to the mercantile community, but this will neither benefit the general community, nor prove a lasting and satisfactory solution of the exchange question. It is better to introduce a gold currency into this country, and to pay England in her own coin than to pay the price of English imports in Indian grain, or other agricultural products.

The present exchange difficulty will not be removed until a currency of equal value is introduced in both Europe and India, or to put it differently, until there is a gold currency in India or a silver currency in Europe and America. It is easier and more natural to introduce a silver currency in wealthy Europe and America than to introduce a gold currency in India, which is a poor country. But if that be not practicable, the next best thing would be to introduce a gold currency into this country. Sir David Barbour also has expressed himself to this effect in his last financial statement.

But who is there to give effect to these suggestions? The attention of the Home Government has been repeatedly drawn to this matter, but it remains

SAMAY,
May 13th, 1892.

EDUCATION GAZETTE,
May 13th, 1892.

BANGAVASI,
May 14th, 1892.

perfectly indifferent, and the reason why it is indifferent is, that the British merchants, upon whose votes the continuance of the Ministry depends, are extremely unwilling to forego the advantages which they derive from the depreciated rupee. When the representations made by the Indian Government and most influential public bodies in this country have failed to move the Ministry, the discussion of the currency question by the vernacular newspapers will be only like crying in the wilderness.

BANGAVASI,
May 14th, 1892.

54. A correspondent of the same paper, writing from Bhangamora, in the Hooghly district, says that, in reply to a telegram sent to the Lieutenant-Governor, praying for a supply of fresh water to the Damodar river for two

Drinking water in a village in the Hooghly district. or three days, the Chief Engineer has informed the petitioners that compliance with their request would require the stopping of the water-works in Burdwan and the supply of water to the Eden Canal, and Government was not inclined to do that. But as the people residing on the banks of the Damodar are dying of cholera in large numbers by using impure water, their prayer ought to have been granted, seeing that Burdwan could easily obtain its water-supply for two or three days from the Banka river and from its large tanks.

The correspondent would draw the attention of the Municipal authorities to the filthy condition of the embankment in Medinipur village, within the jurisdiction of the Jamálpur thána, in the same district. The filthiness is due to the depositing of night-soil on the side of the embankment. The authorities ought to stop this in this unhealthy season of the year.

SANJIVANI,
May 14th, 1892.

55. The *Sanjivani*, of the 14th May, says that Sir A. Mackenzie will not probably go to Burma after his return from leave.

Sir A. Mackenzie.

The people of Bengal will hail him as their ruler if he is made their Lieutenant-Governor on his return to this country.

SANJIVANI.

56. The same paper has, no doubt, that most of the highest titles which will be conferred on the occasion of the ensuing birthday of Her Majesty will go to Europeans. But as regards native recipients of titles, the writer would request the Lieutenant-Governor not to waste these honours this time on the titular grandees of the metropolis, who seldom do an act of public beneficence, but to confer them on the much-neglected zamindars in the mafussal, who are always ready to do acts conducive to the public good.

SANJIVANI.

Fraudulent enlistment of coolies.

57. A correspondent sends to the same paper the following account of a fraudulent registration of coolies:—

On the 3rd May last, the correspondent got on board a steamer at Dhubri in order to come to Goalpara. In the steamer he found a woman who was wailing most piteously. She was asked why she was crying, and she said that her name was Mati, that her father's name was Jadu, an inhabitant of Mudali, within the jurisdiction of thána Purulia, in the Manbhum district; that she had been enticed away by a man named Supal on the pretext that he would marry her, and fraudulently made to enter into an agreement binding herself as a cooly in the tea-gardens of Messrs. Moran and Company of Sibsagar. Mr. Stapp, a contractor in Gauhati, who was also in the steamer, took down all particulars regarding this woman and regarding another woman named Jamuna, whose case was similar to Mati's. He said that he would bring suits against the recruiters, and also requested the correspondent to write to the *Sanjivani*.

SANJIVANI.

Kesur as an article of food.

58. The same paper has the following:—

Since his accession to the throne of Bengal, Sir Charles Elliott has made two very wonderful discoveries. One is that ganja or hemp, which has been hitherto known by all medical men to be a poisonous substance, the use of which can make a man mad, is a wholesome concentrated form of food, which removes weakness of body, and enables a man to work hard without feeling the least fatigue for a long time. This is discovery No. I.

His Honour's discovery No. II is one which has so elated him, that he has communicated it to the Viceroy and sent specimens of the thing discovered to the Press Association, and to Dr. King for examination. Dr. King has reported that the thing discovered is wholesome and palatable food. The *Hindoo Patriot*

too has spoken of it in high terms. But this highly spoken of thing is nothing else than what we, in colloquial language, call *Kesûr*. The Lieutenant-Governor and the *Hindoo Patriot* call the thing *ciperan rotundas*. His Honour is probably under the impression that the thing was not known before, or he would not be in such a hurry to send it to the Press Association. The President of the Press Association has spoken very highly of it, and said that people live on it in times of famine. But he did not point out to Government that the thing is nothing else than the root called *Kesûr*, so well known to the people of these provinces. The Lieutenant-Governor's joy at his discovery is probably due to his belief that the thing will serve for food to the people in times of famine, and that therefore people will no more die of starvation in Bengal, Bihâr and Orissa. This affair clearly proves Sir Charles Elliott's ignorance of these provinces. In his joy, Sir Charles has told the Viceroy that this *Kesûr* will serve for good and wholesome food to the people in these times of distress, and that a man can dig out one seer of it in a day. But the Lieutenant-Governor seems hardly to have considered whether it will be possible for people to live solely on this thing, and whether the thing could be found throughout the province in sufficiently large quantities to be the principal food of a large number of men for a considerable period of time. The Lieutenant-Governor's hope that this *ciperan rotundas* of his will enable people to tide over periods of scarcity without considerable suffering will prove an illusion. In the meantime people are making themselves merry over this second discovery of Sir Charles Elliott's.

59. A correspondent of the same paper sends the following which he says is a correct version of the excise complaint

The excise in Faridpur.

from Faridpur, which was published in the *Sanjivani*

of the 16th April last (*see* Report on Native Papers for week ending 23rd April 1892, paragraph 20):—

An application was made to the Collector by the local Band of Hope Society, for the removal of the two grog-shops in Faridpur, under the provisions of the Revenue Board's Circular No. 10, of January 1889, from the sites which they now occupy, and not, as stated in the *Sanjivani*, of the 16th April, on the ground of their being close to each other. Mr. Jenkins, who was then Collector, referred the application to the Excise Deputy Collector. Mr. Jenkins was subsequently transferred, and Mr. Growse came to Faridpur. The applicants, having heard nothing of the result of their representation, submitted a fresh application to the new Collector, on the 11th March last, with the result reported in the *Sanjivani*.

60. The *Sulabh Dainik*, of the 16th May, says that during his recent

The Lieutenant-Governor's feelings for the poor. visit to Dinajpur, the Lieutenant-Governor was greatly displeased with the Local Municipal Commissioners and Members of the District Board for the expensive preparations which they were making for according him a suitable reception. His Honour told them that the present time, when people were suffering from scarcity, was not a fitting occasion when money could be squandered in amusements. He advised them to devote all the money they could spare to the relief of distress.

It is human nature to disregard the dictates of wisdom where those dictates forbid expensive expressions of love for those that are loved. And it is therefore no wonder that the people of Dinajpur, in the face of all their difficulty and distress, came forward to spend a large sum of money in according a suitable welcome to their governor, whom they love and respect. If they have committed any fault by so doing, the fault should be attributed to their excess of loyalty. However that may be, the action of the Lieutenant-Governor in refusing to accept costly demonstrations shows that he sympathises with the poor, and is always anxious to relieve their distresses. May Heaven bless a ruler like Sir Charles Elliott!

61. The *Dainik-o-Samachar Chandrika*, of the 17th May, objects to the

Sir Henry Harrison's memento. proposal to name the Central Road after Sir Henry Harrison, on the ground that the serious hardships that have been caused to a large number of people by the construction of that road will make them always cherish a very bitter memory of Sir Henry Harrison and Mr. Cotton by whose efforts it has been constructed. The writer approves of the *Hindoo Patriot's* proposal that a portion of Lansdowne Row should be named after Sir Henry Harrison.

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URIYA PAPERS.

URIYA AND
NAVASAMVAD,
April 20th, 1892.

URIYA AND
NAVASAMVAD,
UTKALDIPKA,
April 30th, 1892.

SAMVADVAHIKA,
April 28th, 1892.
UTKALDIPKA,
April 30th, 1892.
URIYA AND
NAVASAMVAD,
April 27th, 1892.

UTKALDIPKA,
April 30th, 1892.

URIYA AND
NAVASAMVAD,
April 27th, 1892.
SAMVADVAHIKA,
April 28th, 1892.

UTKALDIPKA,
April 23rd, 1892.
SAMVADVAHIKA
April, 28th, 1892.
SAMVADVAHIKA,
April 21st, 1892.

62. The *Uriya and Navasamvad*, of the 20th April, is sorry to find that the result of the last Entrance examination. Calcutta University has taken too much time to publish the results of the last Entrance examination.

63. The same paper does not at all approve of the policy of the Bengal Government in checking the progress of high education in that province by withdrawing Government aid from colleges and schools. The *Utkaldipika*, of the 30th April, holds the same opinion.

64. Want of rainfall engages the attention of every native paper in Orissa every week. The *Samvadvahika*, of the 28th April, states that there is hardly any drinking water for the cattle in the Balasore district. The *Utkaldipika*, of the 30th April, apprehends a painful scarcity of food. The *Uriya and Navasamvad*, of the 27th April, reports a few insufficient showers of rain in the Basta and Soro thanas of the Balasore district.

65. The *Utkaldipika*, of the 30th April, complains that, though several houses were burnt down in Bankabazar in Cuttack, the Cuttack Municipality made little or no effort to extinguish fires.

66. The *Uriya and Navasamvad*, of the 27th April, and the *Samvadvahika*, of the 28th April, give harrowing details of the cholera in Balasore town. spread of cholera in the Balasore town and its suburbs. Thirty-six souls are said to have died of the disease in Gobindraipur and Azimabad, and seven in Bairamnagar and Malikaspur. The Balasore Municipality, though unable to stem the tide of the fell disease, is said to have done all in its power to mitigate the sufferings of the cholera-stricken and to improve the sanitation of the affected quarters.

The latter paper further reports that 250 souls died of cholera in the Dhamnaggur mauza of the Dhamnaggur thana of the Balasore district.

67. The *Utkaldipika*, of the 23rd April, and the *Samvadvahika*, of the 28th April, approve of the provisions of the Court of Wards' Act Amendment Act.

68. The *Samvadvahika*, of the 21st April, proposes to increase the salaries of those inspecting pundits of the Education Department in the districts of Orissa who are stationed at district head-quarters, and who are required to assist the Deputy Inspectors of Schools in clerical work.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
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